/720 cont./

862 disgusting to the baby, and after that it stays away from its mother's breast. If they should not happen to have whale blubber, they use that of sea lion which has the same effect. After that the mother supervises what the child eats for only a short time. Bridges (a):183 says: "The food first given to children is muscles /sic/, fish, and berries" /cited in English/ (153), but for a long time the chief food

153. Hyades (q):196 likewise confirms that "the Fuegian women soon commence to add to their diet, without weaning them completely, solid food, such as baked mussels, fish, etc." /translated from French/.

is the roasted fatty tissue of the loggerhead duck, *flakuš*. Of course, the infant sometimes stuffs indigestible things into its mouth if it is not closely watched, but even if it swallows them, there are hardly ever serious consequences to be feared.

271 The young mother does not give the newborn child water from
863 a /721/ brook to drink, but that taken from lagoons and ponds. The former is considerably colder and could, it seems to me, often cause colic. The Yamana give a different reason. Nelly told me that, at her husband Fred's suggestion, she gave her first-born daughter water from a brook near Punta Remolino. Her father who had more experience than Fred saw this. He told her, "Water from
[153] a brook causes worms in the belly of the child; all kinds of little animals swim around in such water. You must get water from a lagoon, that is better for the child and will keep him well!" With her other children Nelly followed this advice. She concluded with words that showed her displeasure toward her husband Fred: "Yes, indeed, the Christians [Europeans] have much less experience in such matters than my countrymen!"

231 In Hahn (a):806 we read: "The Fuegians, according to Mr. Bridges, often suckle young dogs" /translated from French/. With regard to this I learned that very rarely and only playfully a woman will put a young puppy that is sick or has lost its mother to her breast to keep it alive.

827 I was unable to learn whether our Yamana are acquainted with
833 the physiological connection between conception and nursing in the same woman. Actually, the two spouses unite sexually on

/721 cont./

827 one of the few days when she is not nursing her child (154), some-
833

154. Contrary to certain illusions that sexual intercourse ceases until after the last child has been weaned, Hyades (4):186 establishes in detail "that from the second month after confinement, intercourse is resumed between the spouses" /translated from French/. There may be other reasons why sometimes, not "often," as Hahn (a):505 writes, "several years go by between the first pregnancy and the next" /translated from French/.

times even during the third month after confinement.

846 On page 501 we described how the baby's umbilical cord is
876 tied by the Fuegians. The mother is very careful about the umbilical cord so that it does not break off prematurely. In the case of a woman who had been delivered, Hyades (4):194 observed on the third day: "The cord is dried and no longer held to the umbilicus except by a thread-like stalk. The mother has tied it today at its free end with a bit of thread, the other end of which is attached to a little band of fabric fastened around the right leg of the child" /translated from French/. During the night of the third to fourth day, the umbilical cord dropped off, and when Hyades, who had requested it, asked about it, he was told that it had been thrown into the fire. This, in my opinion, was only an excuse to put him off, for, as a rule, every mother catches the umbilical cord, kills, when it falls off, wraps it around her finger, keeps it for a few days until it is dry, and then hangs this ringlet on a necklace so that she will not lose it. It is not exactly customary to display the umbilical cord conspicuously, but if the mother wears a necklace containing the ringlet no one seems surprised. /721/ The mother fastens the insignificant little thing to a necklace, which she most safely keeps in her leather bag, chiefly so that she will not lose it (156). When the child is about four years old, he must

155. Among the Halakwulup there is a custom that the father wears the umbilical cord of his most recent child on a string around his neck

X56 /1405 cont./
785 time with his legs crossed under him, at the same time holding
516 his arms crossed over his chest. The impression that the circle of motionless, painted white figures made upon me was indescribably strange.

X56 It has been mentioned several times that very little sleep
785 is permitted the participants, and it comes during the four or
513 five /1406/ hours before daybreak. As ancient custom recommends, the qualified yékamuš sleep in the sitting position described above. Some of them draw their legs up slightly and slide back a little so that the bent back touches the hut wall while the neck still holds up the piece of wood. A person who can no longer do this may lie on one side and stretch his legs a bit, but he absolutely must have the piece of wood under his neck. The yoškol live in the old trees from which this šalalokte wood is taken; thus, the person who keeps the piece of wood behind his neck retains his yoškol-yágis even during sleep. The posture indicated induces many lively dreams during sleep. The sensitivity and irritability of the nerves are increased to the limit by the fact that, after the strain of the uncomfortable sitting position, even sleep at night is considerably curtailed; this is the goal sought by this means and by the limited diet and prolonged silence.

X56 According to Yamana belief, a full-fledged yékamuš ceremb 827 ly seems to have the same type of body as the ordinary human being (p. 1308). The transformation of the body begins here in the šóme-yékamuš for those ché-kiyamuš who have experienced a real call. First the entire face is observed. After the medicine-man school has continued for a few days each apprentice, according to instructions given by experienced yékamuš, begins the following process which he may not interrupt. He takes a ball of fine wood shavings from the lemon-yellow wood of Berberis ilicifolia (it is known as šólaš), dips it into the white tumagán powder and rubs his cheeks with it. For about half an hour his hand moves slowly with scarcely perceptible pressure, then he stops for the same length of time and begins anew. Each apprentice carries on these motions by himself; he does it for a shorter or longer time, but he must continue the process all day long. Its purpose is to make a new, softer, more delicate skin appear in place of his actual skin. When, after continuous

/1666 cont./

X156 painting and rubbing, the new skin finally becomes visible in
• 157 about three weeks, the old masters interpret it as a sign that the *shu'ajiyaanuf* in question really has a call for their vocation, and they show their joy in mutual mental visions. Now the apprentice must rub the cheek region with renewed diligence until, after another three or more weeks, this second delicate skin also disappears, and a third, still finer and more sensitive, appears. This skin is so soft and sensitive that it cannot be touched without causing penetrating pain. The *shu'ajiyaanuf* who is the first among all the apprentices to develop this third, extremely fine skin arouses the greatest hopes and is regarded as the most successful pupil. As soon as this third, extremely sensitive skin is formed among the rest of the apprentices, the elders conclude the *thyne-yihaanuf*. Secretly, the experienced teachers recognize this alteration of the skin in /1667/ their mental visions and inform each other in brief words which are unintelligible to all the pupils. This is not a case of mechanically destroying the real skin of the face; rather, by a process of auto-suggestion, the *shu'ajiyaanuf* believe in the alleged changes which the old teachers audibly discuss. They also say that this extraordinary sensitivity of the facial skin gradually disappears, but that the skin remains very delicate. In connection with the alteration in the skin of the face, the rest of the skin and the entire body are transformed into that phantom body which all *yihaanuf* are supposed to have.

X156 In the course of the *thyne-yihaanuf* the old masters repeated-
157 ly perform two kinds of movements for which they show great preference. They pass both cupped hands over the hot fire and capture, so to speak, a handful of warmth which they pour out, as it were, over the head of an apprentice. They do this at least three times in succession. They also catch warmth from the hot fire in only one cupped hand, with the arm outstretched, and throw it along in such a way that their cupped hand rests on the mouth of an apprentice; they lightly pour warmth into him. It is said that these two movements remove a sort of impenetrable veil of fog from the eyes of the *shu'ajiyaanuf*, from now on he can see the spirits without interference and nothing can hinder his singing.